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THE DAKOTA BIBLE UNDER THE BAN OF THE UNITED STATES GOVERNMENT.

Niyate qa nihun wicahduonihan wo, hecen Jehowa wakan yada kin makoce nicu kin he en fehan yani kta.
Tin wicayakte kte šni.
Wawicihahapi eeannon kte šni.
Wamayanon kte šni.
Nitakoda on woyaotanin iton šniyan odake kte šni.
Nikatoda ti kin cantiheyaye kte šni.

These are a part of the ten commandments translated into the language of the Sioux Indians, of whom there are several thousand under the care of the government of the United States. They were translated into Dakota nearly fifty years ago, and have been in print and circulation since that time. Thousands of the red men have learned to read them, and have thanked the translators who conquered their rude language and made it convey to them the rules of right living and the good news of salvation. Every Christian family among them has a copy. In every missionary school they are taught. They are incorporated in the ritual of some of the churches, and appointed to be publicly read at stated times.

But in this year of our Lord 1887 it is proposed to make a radical change. The Commissioner of Indian Affairs at Washington has undertaken it. He ventures to pronounce an official opinion that "the instruction of Indians in their vernacular is of no use to them;" and not only so, but is "detrimental to the cause of their education and civilization." He therefore makes a sweeping rule which applies to every school on all the reservations, whether sustained by public funds or by private contributions. He forbids that any Indian, between the ages of six and sixteen, shall be taught to read in his own tongue, or allowed to repeat in school, one word of the commandments, or of the Lord's Prayer, or of the Gospels. "The Indian office," he says, "is responsible for the rule, which will be strictly enforced, that nothing but the language of the republic will be allowed to be taught, either by books or otherwise, to any Indian in school on any Indian reservation."

If therefore a Presbyterian teacher, who has gathered a few boys into a boarding school, wishes to teach them that they must not lie or steal or swear, he must give them the commandment in a strange

tongue, and not in words which they have known from their infancy.

In the execution of this edict, it is now stated, the Rev. Alfred L. Riggs, a Congregational missionary at the Santee Agency, Nebraska, has been required to suspend the reading of the Dakota Bible at divine service; and more than a dozen private schools have been closed.

A CONSTITUTIONAL RIGHT.

The centennial of the Constitution of the United States has just been celebrated with great success. In that fundamental law of the land it is declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press."

But the Commissioner of Indian Affairs prohibits a Christian minister from reading a certain version of the Bible at divine service, and forbids certain Indian teachers, who know Dakota and do not know English, to use their own familiar speech in teaching boys and girls intrusted to their care.

What becomes of freedom of speech if a government officer can forbid a man's teaching in the only language he knows? Where is the free exercise of religion if a civilian has authority to say in what tongue the Bible shall be read in public worship? Surely there are some rights which cannot be questioned; and the only excuse to be made for the Commissioner's order is, that with good intentions he unwittingly adopted a rule which puts him at variance with the best friends of the Indians.

Whether or not it be desirable for the English language to supersede the Dakota; whether or not the funds of the United States should be expended in imparting instruction by means of Indian words and phrases; whether or not bi-lingual text-books are helpful in government schools: are questions with which the American Bible Society has no concern.

But it is appropriate to call the attention of the friends of the Society throughout the land to the interests at stake when the attempt is made to enforce a rule by which the word of God becomes bound; the Scriptures in Dakota, Muskokee, Cherokee, Ojibwa, and Choctaw are thrust aside as "detrimental

to the civilization of the Indians;" and missionary translators and teachers are forbidden to use their discretion in deciding how they may best fulfil the great commission, and give elementary instruction in the principles of morality and religion.

It is greatly to be desired that this rule, if it be not at once withdrawn, be countermanded by the President, to whom the Dakota Indian Conference makes its appeal.

THE DAKOTA INDIANS ON THE DAKOTA BIBLE.

A correspondent of the Chicago *Advance* attended last month a Conference of Sioux Christians, who represented thirteen churches and eleven hundred members, on a field especially cared for by the Presbyterian Board of Foreign Missions and the American Missionary Association. The meeting lasted from Wednesday to Sunday night, with three sessions a day. The people came from long distances, and the correspondent counted sixty-six tents. About three hundred persons were in attendance. Besides devotional services the Conference discussed these questions:

Are the Dakota churches making progress? How shall the children be trained in the family to have understanding? How will the Indians fare under the new land laws? Is it right to forbid teaching in the Dakota language?

On the last question free expression was given, as appears from the remarks made in their own language and here translated:

James Garvey: "Which is best? To learn both is best. Many can soon learn to read the Dakota Bible; then they have a standard of morals and of interpretation, for to get the real meaning of the English Bible we go to the Dakota. They do not want our children to learn Dakota. I have travelled some over the United States, and have found the people speaking all languages. Why may we not have ours? To make the best citizens you must Christianize the people, and to make them Christians you must give them the Bible in their own tongue. All of us have become 'white people' through the gospel."

Spotted Bear, of Oahe: "We have learned all we know, of the Dakota Bible. Teach our children English, but don't take from them and us the means of reading our own Bible. If policemen are to be sent to throw out learning of the native Bible, let them be set to watch the teachers of the government schools and keep them moral."

Walking Hawk, Santee: "Will English alone make better people? Does it make a civilized man to wear civilized clothes and walk around like a white man and have a yoke of oxen? If you forbid all Dakota in schooling, the people will go back where they were fifty years ago. We have a right to choose what language to learn to read in. It is the missionaries and the Dakota Bible that have brought us out of our heathenism and up to this conference. We want both languages. We don't want Dakota forbidden."

John Eastman, of Flandreau: "We need both languages, but must have the Dakota taught. It is the good scholars in Dakota who learn English. Ninety of us here can teach to make men better, when not ten can teach in English."

David Grey Cloud, of Sisseton, who had been five years in the United States army, one of the best native speakers: "We have only a few books in Dakota, and all of them are good, winned, and lead in the right way. Why are we here? By the English? No, by the Dakota Bible. All this wisdom has come through our own language. If the learning of it is forbidden, we shall be like one with his right hand tied up and bidden to work with the left hand. I never yet saw a Dakota filling a responsible position who had not first been educated in his own language and Christianized and so made reliable."

Eli Abraham: "Have watched the schools for twenty years. What has made the best men? A good use of the native along with the English. We teach both here in the Santee School. That is best. We have done most in English and are driving Dakota back in the corner. The missionaries in our own language have made us what we are."

Rev. John P. Williamson, who has lived all his days among the Indians, said: "Ninety-nine out of a hundred will never get the gospel through the English."

DAKOTA INDIANS TO THE PRESIDENT.

The Dakota Christian Indians at their annual convention referred to above, held at Santee, Sept. 16th, adopted a memorial addressed to the President of the United States, asking him to revoke the order of the Indian Commissioner, which undertakes to prohibit Indians the free use of their own language. This petition, written by one of their own number, and which ought to command great respect, is as follows:

To the Honorable President of the United States of America, Washington, D. C.:

On this date, Sept. 16th, 1887, by the request of the Dakota Annual Conference, held at Santee Agency, Neb., we send this petition to the one we honor.

The order sent by the Hon. J. D. C. Atkins, Commissioner of Indian Affairs, is as follows:

"In all schools conducted by missionary organizations it is required that instruction shall be given in the English language. Instruction in the Dakota language will not be permitted. The rule applies to all schools on Indian Reservations whether they be government or mission schools. The instruction of the Indian in the vernacular is not only no use to them but is detrimental to the course of their education and civilization."

We would humbly tell you, with our own understanding, as follows:

First, Because the whole of the Holy Bible is translated into the language of the Dakotas, by learning it a good many have been quieted down in Christian homes and civilized ways.

Second, Learning in the Dakota language at the same time with learning English does not injure it, but keeps and supports it.

Third, The first scholars of the Dakota language, with the help of a little English, have become the most trustworthy men at the different agencies, and are to be found engaged in the following occupations: ((a) ministers, (b) teachers, (c) government clerks and other employés, (d) good farmers, (e) citizens and above all, true Christians.

We know the English is good and beneficial, but, for these reasons, we know it is better yet to have instruction in both the Dakota and the English.

Therefore, We beg of you to abolish this order, for it is very grievous to us.

FROM BEYOND THE BORDER.

SIOUX MISSION, GRISWOLD, MANITOBA, Oct. 3, 1887.

Secretary of the American Bible Society:

DEAR SIR: I beg in the name of the Dakotas here, as well as personally, to thank you most heartily for the donation of twelve Dakota Bibles and fifty Testaments through Bishop Whipple.

Our Indians are very poor, and I am not likely to sell many, but I shall take care to remit anything I can for your Society. Believe me,

Very gratefully yours,

WM. A. BURMAN.

NEZ PERCE INDIANS LONGING FOR A BOOK.

In 1832 four Indians were walking the streets of St. Louis. In that frontier town, where hundreds of Indians annually congregated, this was not a strange sight; but these four were epoch makers, hence they deserve particular attention. They had braved the fatigue and dangers of a long journey through a strange land in search of the white man's book and religion. They were members of the Flat Head and Nez Perce tribes. But the limits of this paper do not admit of an account of the origin and termination of this wonderful movement on the part of the mountain Indians of Oregon Territory. Suffice it to say that the poor heathen, looking for light, considered their mission a failure. They fell in with persons indifferent to their spiritual interests, and they had to return to their people without the book. In his farewell address to a number of friends who had assembled on the eve of their departure, one of the men said, "I came to you over a trail of many moons from the setting sun. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we leave asleep here by your great water and wigwams. My people sent me to get the white man's book of heaven. You make my feet heavy with burdens of gifts, but the book is not among them. When I tell my poor, blind people, after one more snow, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting-

grounds. No white man will go with them, and no white man's book, to make the way plain."—[Barrow's *American Commonwealths*, Oregon.]

This sad lament of those dusky men was destined to touch the hearts of the American people, and awaken an interest in the heathen tribes of the Northwest. A sympathetic listener was impressed by the earnestness of the speaker, and wrote an account of what he had seen and heard to some friends in Pittsburgh. This, under God, was the pivot on which turned the destiny of these tribes and that of Oregon. When the facts became known the Methodist Board of Missions and the American Board of Commissioners for Foreign Missions at once took measures to send forward explorers to prepare the way for the establishment of Christian missions in the far northwest territory.—*The Church at Home and Abroad*.

The longing for a book was also gratified. Some of the Gospels in Nez Perce have long been in the hands of the people; and now there are "two hundred happy homes where the spirit of peace and righteousness reigns; six regularly organized churches, with twenty ruling elders and upwards of seven hundred enrolled members; and two licentiates and eight ordained ministers of the gospel."

And yet there are persons in our land who do not hesitate to say "*that the education of Indians in their vernacular is not only of no use to them, but is detrimental to their education and civilization.*"

AMONG THE INDIANS.

About a year ago the committee issued the Gospel of St. Mark in a language called Beaver Indian. With the exception of a small primer, it is the only translation made into their language. They are but a few people, and live a long, long way off. But the books safely accomplished the long and perilous journey to that remotest, but one, of mission stations in the "Great Lone Land," and the Bishop of Athabasca wrote from Vermilion towards the close of last year with reference to their reception:

"While at Dunvegan it was deeply interesting to see the Beaver Indian chief, his wife, and some of his young men, seated in our little mission chapel while our missionary, the Rev. A. C. Garrioch, read to them for the first time in their own language the fifteenth chapter of St. Mark's Gospel. They were evidently deeply interested, and made remarks one to the other during the course of the reading—some of them evidently explanatory where one had been quicker in apprehending the meaning than the others.

"Our prayer is that the good seed of the word thus sown may spring up in their hearts to God's glory and their salvation."—*Gleanings for the Young, B. & F. B. S.*

ELIOT'S INDIAN BIBLE; THE FIRST EVER PRINTED IN AMERICA.

The Rev. John Eliot, a native of England, born in 1604, emigrated to Boston in 1631, and fifteen years later, at the age of forty-two, he commenced the study of the language spoken by the Indian tribes

around Massachusetts Bay. Having gained some proficiency in the language, he began in 1649 to translate portions of the Holy Scriptures, and in 1658, after eight years of labor, he had completed a translation of the entire Bible. The New Testament, which first appeared, bears the date of 1661, and purports to have been printed by order of "the Commissioners of the United Colonies in New England, at the charge and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New England."

In giving that consent, the Corporation said :

As to the printing of the Bible in the Indian language, mentioned in Mr. Endicott's letter, which we understand is already translated into the Indian tongue, we conceive [it] will not only be acceptable unto God, but very profitable to the poor heathen, and will much tend to the promotion of the spiritual part of this work amongst them; and therefore we offer it, not only as our own, but as the judgment of others, that the New Testament be first printed in the Indian language.

The volume was dedicated to King Charles the Second, to whom in a long address the Commissioners say :

The other part of our errand hither hath been attended with endeavors and blessing; many of the wild Indians being taught, and understanding the doctrine of the Christian religion, and with much affection attending such preachers as are sent to teach them. Many of their children are instructed to write and read, and some of them have proceeded further to attain the knowledge of the Latin and Greek tongues, and are brought up with our English youth in University-learning. There are divers of them that can and do read some parts of the Scripture and some catechisms, which have formerly been translated into their own language, which hath occasioned the undertaking of a greater work, viz., the printing of the whole Bible, which (being translated by a painful laborer amongst them, who was desirous to see the work accomplished in his days) hath already proceeded to the finishing of the New Testament, which we here humbly present to your Majesty, as the firstfruits and accomplishment of the pious design of your royal ancestors. The Old Testament is now under the press, wanting and craving your royal assistance for the perfecting thereof.

We may not conceal, that though this work hath been begun and prosecuted by such instruments as God hath raised up here, yet the chief charge and cost, which hath supported and carried it thus far, hath been from the charity and piety of divers of our well affected countrymen in England, who being sensible of our inability in that respect, and studious to promote so good a work, contributed large sums of money, which were to be improved according to the direction and order of the then prevailing powers; which hath been faithfully and religiously attended both there and here, according to the pious intentions of the benefactors. And we do most humbly beseech your Majesty, that a matter of so much devotion and piety, tending so much to the honor of God, may suffer no disappointment through any legal defect

(without the fault of the donors, or the poor Indians who only receive the benefit), but that your Majesty be graciously pleased to establish and confirm the same.

The entire Bible was published in the year 1663, and a dedicatory epistle was prefixed in which the Commissioners say :

Most Dread Sovereign:

As our former presentation of the New Testament was graciously accepted by your Majesty, so with all humble thankfulness for that royal favor, and with the like hope, we are bold now to present the WHOLE BIBLE, translated into the language of the natives of this country by a painful laborer in that work, and now printed and finished by means of the pious beneficence of your Majesty's subjects in England: which also by your special favor hath been continued and confirmed to the intended use and advancement of so great and good a work as is the propagation of the gospel to these poor barbarians in this (ere-while) unknown world.

Translations of Holy Scripture, the Word of the King of kings, have ever been deemed not unworthy of the most princely dedications, examples whereof are extant in divers languages. But your Majesty is the first that hath received one in this language, or from this American world, or from any parts so remote from Europe as these are, for aught that ever we heard of.

Publications also of these sacred writings to the sons of men (who here, and here only, have the mysteries of their salvation revealed to them by the God of heaven) is a work that the greatest princes have honored themselves by. But to publish and communicate the same to a lost people, as remote from knowledge and civility, much more from Christianity, as they were from all knowing, civil, and Christian nations; a people without law, without letters, without riches or means to procure any such thing; a people that sat as deep in darkness and in the shadow of death as (we think) any since the creation; this puts a lustre upon it that is superlative; and to have given royal patronage and countenance to such a publication, or to be the means thereof, will stand among the marks of lasting honor in the eyes of all that are considerate, even unto after-generations.

And though there be in this western world many colonies of other European nations, yet we humbly conceive, no prince hath had a return of such a work as this; which may be some token of the success of your Majesty's plantation of New England, undertaken and settled under the encouragement and security of grants from your royal father and grandfather of famous memory, and cherished with late gracious aspects from your Majesty. Though indeed the present poverty of these plantations could not have accomplished this work, had not the forementioned bounty of England lent relief; nor could that have continued to stand us in stead, without the influence of your royal favor and authority. * * *

As the result of the joint endeavors of your Majesty's subjects there and here, acting under your royal influence, we present you with this work, which upon sundry accounts is to be called yours.

The Southern colonies of the Spanish nation have

sent home from this American Continent much gold and silver, as the fruit and end of their discoveries and transplantations. That (we confess) is a scarce commodity in this colder climate. But (suitable to the ends of our undertaking) we present this, and other concomitant fruits of our poor endeavors to plant and propagate the gospel here; which upon a true account is as much better than gold as the souls of men are more worth than the whole world. This is a nobler fruit (and indeed in the counsels of all-disposing Providence, was a higher intended end) of Columbus' adventure. And though by his brother's being hindered from a seasonable application, your famous predecessor and ancestor, King Henry the Seventh, missed of being sole owner of that first discovery and of the riches thereof, yet if the honor of first discovering the true and saving knowledge of the gospel unto the poor Americans, and of erecting the kingdom of JESUS CHRIST among them be reserved for and do redound unto your Majesty and the English nation, after-ages will not reckon this inferior to the other. Religion is the end and glory of mankind, and as it was the professed end of this plantation, so we desire to keep it in our eye as our main design (both as to ourselves, and the natives about us) and that our products may be answerable thereunto.

FOREIGN DEPARTMENT.

PONAPE SCRIPTURES.

Nearly four thousand volumes of Scriptures in the Ponape language have been sent from the Bible House to the Caroline Islands during the last thirteen years, and their distribution has contributed to the order, sobriety, and morality which now characterize the people. The arbitrary arrest of Mr. Doane, whose translation of the Old Testament remains unfinished, is one of the indications that the Spanish authorities, now dominating the Islands, mean to suppress the native tongue, and substitute a foreign language in place of it. Thirty-five years have passed since Dr. Gulick and Mr. Sturges landed on Ponape, commissioned to tell the people there, in their own tongue, the gospel message. The anniversary was to be celebrated on the nineteenth of September. A great work has been accomplished, but it was done by learning the language of the people, reducing it to writing, using it as the medium of Christian thought, teaching the people to pray in it, and by means of it to learn the love of God. No results on such a scale would have come had they shirked the task of learning the language, and attempted to evangelize the natives by first making them learn English.

Interference with this Christian and educating work has already brought a sad blight upon Ponape. *The China Recorder* for August says of it:

Worst of all are the reports of the moral disorganization which has come in with Spanish power. Women and girls are seized, without remedy, for

infamous purposes; the people are practically enslaved, being obliged to work without returns of food, clothing, or money, on public enterprises; the native Protestant preachers are obliged to work with their people, and are prevented, as far as possible, from holding meetings with their flocks. The missionary vessel, *The Morning Star*, was expected soon to arrive with the beautifully printed New Testament in their dialect, just completed; and it was intended by the native Christians, *now numbering a majority of the people*, to have held a jubilee; whereas with their principal missionary imprisoned and deported, and they themselves deprived of their ancient possessions, and restricted in the practice of their newly found religious light, the anticipated day of joy is turned into darkness and bitterness.

We call upon all who believe in the power of prayer to remember our beloved brother now in bonds in Manilla, and the far larger number of native Christians on Ponape, whose very constancy in Christian faith and practice is endangered. And we cannot but hope that all of philanthropic mind will say and do what may be wise and effective in behalf of justice and morality.

THE REV. ALBERT A. STURGES.

The Ponape New Testament which has been issued this year by the American Bible Society is principally the work of two men, Messrs. Doane and Sturges.

Mr. Doane's work on the Old Testament has been interrupted by the imprisonment and deportation he has suffered at the hands of the Spanish administration at the Caroline Islands, and now Mr. Sturges has recently died at Oakland, California, where he had resided for two years.

In an obituary notice in *The Pacific*, the Rev. C. B. Bradley says of Mr. Sturges:

"Bishop of Micronesia," a title sometimes playfully applied to him by his friends, was a title which, in sober earnestness, might well indicate both the scope of his activity and his commanding influence. But the work which, with wise foresight, he took nearest to his heart was the instruction and training in Christian doctrine of those who should become pastors and teachers in his stead. Hand in hand with this went translation of the Scriptures into the native tongue—a work which he did not leave behind him when, sore-stricken by disease, he finally returned to this country, in 1885. Assisted by his faithful wife, he continued the translation here, though urged on by the conviction that his time was short. It is now but a few months since he had the satisfaction of seeing this work completed—the New Testament at last translated, printed, and sent to Ponape—a precious legacy to the churches for which he spent his life.

NEW DOORS OPENING IN JAPAN.

The Missionary Society of the Methodist Episcopal Church, South, is one of the latest to enter upon the work of evangelizing Japan. The missionaries of other churches have gone in advance, and by translating the Scriptures and preaching the gospel have

done much to prepare the way for all who choose to follow them in the broad fields which are now ready for the reaper. Half a million of volumes containing the Holy Scriptures have been circulated in Japan during the past fifteen years. The entire New Testament has been accessible to the people since 1880, and now it is interesting to note how closely the progress of the missionary work is identified with the book which underlies all inquiry and furnishes the material for all religious instruction.

Mr. Walter R. Lambuth, writing from Kobe to Bishop Wilson in June last, speaks of "seven wonderful doors which have been thrown wide open in less than seven weeks."

In one case an appeal came to Dr. Lambuth from Shoubara, a place forty-five miles from Hiroshima, which had never before been visited by any Christian worker. Here on a mountain top he found twenty earnest seekers after Christ reading the Bible together at stated times every week, and waiting for some one to give them more perfect instruction.

The next invitation was to a place two hundred and fifty miles west on the Inland Sea, and there twenty-six persons gave their names as desiring to search the Scriptures, and an audience of a thousand persons paid the closest attention to a long address on Christianity.

In another case the wealthy founder of two private schools in Hiroshima said to Dr. Lambuth: "I have established these schools in my native city in order that my countrymen may become intelligent citizens. We need to help the government in educating the people of Japan. I am convinced that the people will be most benefited by studying the Bible. I want to do the very best thing for the citizens of this city. I am resolved therefore to have the Bible taught daily in my school. Will you come and teach us the holy book an hour a day? I know there will be some opposition at first upon the part of teachers and parents, and I will lose some pupils, but others will come. I want to do the best thing. Will you help me?"

Mr. Lambuth goes on to say that while Dr. Dukes was engaged in teaching in Mr. Kihara's school, he was invited by over forty local officials to teach them English an hour a day. This he did, and now they voluntarily request that they be taught the Bible. Speaking of three probationers from among his own pupils, he says:

How do you suppose that I instruct these? Ten minutes each day upon the street, walking from one school to the other. Each member of my peripatetic Bible class has a Testament, and I explain one verse each day. I am not allowed to teach Christianity in the school hours, except as it comes naturally out of the lesson; hence my street Bible class.

My facts might well be questioned if I could not add a hundred more wonderful in the experience of other missions. You cannot doubt me when you

remember that only nine months ago we had not one single member or even a probationer. To-day we have thirty-one native members and eighty-five probationers. Besides these we have five hundred young men and women under our daily instruction. Three hundred of these are taught the Bible daily.

CHINA.

Dr. Gulick writes:

I send you copies of the New Testament in the smallest type in which the entire New Testament has yet been printed. It is the Bridgman and Culbertson's version, with the marginal headings of the Peking edition of the Mandarin Bible. These headings are in tolerably easy Wenli. We think this will be a favorite edition with preachers, teachers, and travellers. I propose to sell it at twenty cents, which is just about the cost. The work has been done by a Japanese printing establishment, which is also doing much other work for us. We shall soon have a few copies done up in leather, with flaps, of which I will send you a copy. This book seems to us quite a fine specimen of printing, and we expect for it a place all its own.

CHINA.

Mr. J. Ware has the oversight of ten native colporteurs from the Presbyterian, Baptist, Methodist, and Episcopal communions, whose reports satisfy him that they are all firmly united in Bible work, whatever differences there may be in their forms of worship. They are employed in the provinces of Kiang Su and Chekiang. One of them writes:

"I am very ill and have been so for several days. I was taken with fever while a long distance from home and had to be carried back in a chair. I had a few days before reached a busy district and sold 330 volumes, selling on one fair day 156, when, alas, I had to give up. Not only am I ill myself, but my little child is down with the smallpox."

Another says: "In many places visited we have found that books have been given away largely, which has made it difficult for us to sell. But still wherever we go to there are always some ready to buy our books, and lately we have been selling about ten per day. In our prayers let us ask God's Holy Spirit to influence the hearts of men that they may receive the word gladly."

"God has been good in giving us a safe and pleasant passage and also in permitting us to sell upwards of 300 books in half a month."

"We visited first a large fu city, but the people would not receive our books, so we turned our steps to the outlying towns and villages where the Lord has greatly prospered us, and now we have sold upwards of 700 volumes."

"My heart has greatly rejoiced lately, because here at Nen Chin I have sold many books, and there is a spirit of inquiry among the people and many are earnestly seeking after the truth. I am praying that this precious word may enlighten all men under heaven."

COREA.

The Rev. H. G. Appenzeller, in *The Gospel in All Lands*, says:

There is a spirit of religious inquiry manifested among some of the students of our mission school. Christianity cannot be excluded when Western civilization is taught. I find this in trying to explain some of our simplest words. The students love to come over into my library. The other day one picked up a translation of our catechism, read quite a little, and as he laid it down remarked: "That is a very good book." Another borrowed a Chinese New Testament from Dr. Scranton for a few days only, but has kept it over six months. A day or two ago he asked for a copy of my "Martin's Evidences of Christianity" which he noticed on the library shelf. He promised to return it in a few days, but I told him to keep it. We cannot afford not to disseminate such literature. This is the sowing time, we are but breaking the new ground; pray earnestly that there may be a plentiful harvest.

CHINESE DIALECTS.

Dr. Carstairs Douglass, in the preface to his Dictionary, speaking of the "Amoy dialect," says:

Such words as "dialect" or "colloquial" give an erroneous impression of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest ranks just as by the common people; by the most learned just as by the ignorant; learned men, indeed, add a few polite or pedantic phrases, but these are mere excrescences (and even they are pronounced according to the sounds) while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, laborers, and boatmen. Nor does the term "dialect" convey anything like a correct idea of its distinctive character; it is no mere dialect variety of some other language; it is a distinct language, one of the many differing languages which divide among themselves the soil of China. The so-called "written language" of China is indeed uniform throughout the whole country; but it is rather a notation than a language; for this universal written language is pronounced differently when read aloud in the different parts of China, so that while written it is one, as soon as it is pronounced it splits into several languages. And still further, this written language, as it is read aloud from books, is not spoken in any place whatever under any form of pronunciation. The most learned men never employ it as a means of ordinary oral communication, even among themselves. It is, in fact, a dead language, related to the various spoken languages of China somewhat as Latin is to the languages of Southwestern Europe. A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the vernaculars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again

between English, German, Dutch, Danish, Swedish, etc.

In commenting on this, the Rev. J. C. Gibson, of Swatow, says:

Of the vernaculars now described, the Mandarin alone has been reduced to writing by the Chinese, and cultivated as a literary vehicle. But the Amoy dialect is spoken by a population estimated at eight or ten millions, the Foochow by about five millions, the Swatow by about the same number, the Hakka by rather more, and that of Canton by some ten millions. Is it too much to plead for, that we should have the word of God as a Christian literature in all these vernaculars, each of which is the mother tongue of so many millions? It is the only language spoken in their homes, and is the only one that can reach their understandings and their hearts.

It is one of the greatest achievements of Christianity that it moulded the rude vernaculars of Europe into the splendid literary instruments that they now are. It abolished the hateful distinction between a reading class and the body of the people. It seized on the language of the common people, and elevated it by flooding it with the heart-stirring truths and far-reaching sympathies of the gospel. The language of books and the language of the people were brought closer together, to the immeasurable advantage of both, and for long the common people have read their Bibles in the language of their daily life. Christianity has the same mission to achieve for the peoples of South China. They need the word of God in their mother tongues, so that, as Wycliffe said, "pore Cristen men may some dale know the text of the gospel."

BIBLE WORK IN ASIATIC TURKEY.

HARPOOT, June 11, 1887.

To the Secretary of the American Bible Society:

DEAR SIR:—Would that you were able to know by observation some of the wonderful changes which are constantly being brought about by the use of our Bible. I understand that nearly all the Bibles sold in this land are those obtained from the Bible Society. The Bible finds its way to all parts of this dark land, yes, even into the homes of the Turks. The colporteurs are more and more frequently seen in the Gregorian communities. A year ago a colporteur offered to sell his books at the door of a Gregorian Church. His books were taken from him, and he endured much that was unpleasant, to say the least. This year he has been selling books in the same village. He was met by a priest in the street who asked him for a Bible, but desired him to come to his house as he did not care to be seen buying a Bible. The colporteur was directed to the bishop's house instead of the priest's. The result was that the bishop and several of the priests in that Gregorian church bought Bibles.

Many and many are the stories told by the workers, who are out in the field, of the influence of one Bible in a home or in a village. Miss Seymour tells of a Gregorian woman (that is, a non-Protestant), who when well along in life married a widower with a large household. There were three or four sons in the family who could read. She had a remarkable

love for hearing the Bible read. She became so conversant with the Bible as to excite the astonishment of Miss Seymour, when she met her in her village. The neighbors testify to her excellent character.

Another story is told of a meeting in a village, at which a missionary teacher was present. Upon entering the room she said, "Is there one who can read?" She was answered in the affirmative. "Do not tell me," said the lady, "God's word so changes the face of those who read and love it that I wish to see if I cannot select her myself." An intelligent face was selected from among the many expressionless countenances, and the wondering women pronounced her selection correct.

In all the schools throughout the field the Bible is daily taught. Such a growth is seen in the lives and characters of the girls and boys by this study. This influence is carried by the pupils to their homes and villages, and the love of the Bible is increased. A teacher in one of the schools, being in ill-health, has almost daily received very helpful verses from the girls under her charge; verses that were so appropriate, verses that showed that the senders had a good knowledge of the Bible.

At Harpoot, during the year, the report was circulated that the Turks were coming to take away some of the books, and one of the books in danger was the Bible. The girls hid their Bibles in all sorts of safe places, and cried and prayed that they might keep their precious Bibles. The Turks did come and examined the books, but their Bibles were not injured. The incident showed us how much our girls do love their Bibles. Mrs. Allen says that 675 Sunday school lesson books have been sold in the Harpoot field, *this year*; many more than during any previous year. That shows how the study of the Bible is increasing among these villages.

Miss Ely tells of a woman in Tapshen, a village near Bitlis, who learned to read from her husband. She *studied* her Bible, and so learned to love Christ without hearing the story of the cross from any missionary or teacher. Then she tried in every way to persuade the women to learn to read and to accept her Saviour. No one can tell the good she did in that dark little village. After her death, the sisters there raised money sufficient to put her daughter in school for her sake. Such was the influence of the Bible in one village.

There have been larger sales of the Bible in the Bitlis region during the year than during any previous year, some of the people being so poor as to be obliged to deny themselves the necessities of life in order to purchase the long-desired book. The story is told of an old vartabed in a monastery who parted with all his money for books, and then gave his highly prized gun for a Bible. The colporteur decided it would never do to accept only firearms for the Bible, so compelled the man to give a few bits of money also.

Some years ago a woman in Van, miserably poor, untidy, and ignorant, presented herself at a missionary house. She was given Bible lessons by Mrs. Reynolds. The change in her life has been simply wonderful. It is a delight to sit and talk with her, and she is so helpful in the women's meetings and

in work among them. And so it is all over the field; the people are anxious to hear the truth, are desirous of obtaining Bibles for themselves, the study of the Bible is increasing, and men and women are leading better lives.

Respectfully,

MARY L. DANIELS.

THREE NESTORIAN VILLAGERS.

The Church at Home and Abroad quotes from the pen of Dr. Benjamin Labaree, of Oroomiah, the following account of some young men in Persia, whose lives are devoted to good works:

Some years ago, in my circuit among the villages of Oroomiah, I became deeply interested in a class of young men uniting with the church in Ada about the same time. Out of this class there have gone forth three colporteurs, who have made an interesting record for themselves and greatly advanced the cause of Christ in Persia.

One of these was a very poor boy, who gained his livelihood by tending the village herd. The missionary riding over the grazing lands of that village was pretty sure to have a visit with Shimoon. He had learned to read in the mission village-school, and his New Testament was his constant companion as he tended his cattle. He usually had a question to ask upon some verse or passage. His memory was a remarkable one. It was almost impossible to mention a verse or sentence of which he could not tell the chapter and verse. *He was a living concordance.* He ultimately graduated from herding cattle, took a short course of study, and entered the colporteur service. I believe he is in it still. In this capacity he has travelled much in Persia and in Russia, and has been the agent of circulating very many copies of God's word among all classes. His wonderful knowledge of the Scriptures has been a recommendation for him among aliens and enemies, greatly increasing his opportunities for good.

Of the second man, Deacon Tomna, I will only say that he remains a tried and successful agent of the American Bible Society, by whom he has been employed now for several years.

The third man has been for a long time in the service of Dr. Bruce, of Ispahan, as one of the British and Foreign Bible Society's colporteurs. He has probably sold in Persia more copies of the Christian Scriptures, in whole or in part, than any man living. Rather short in stature, thick set and well built, his head large and firmly placed upon his shoulders, his face full of resolution, and his eye twinkling with good nature, you read at once the lion-hearted, enterprising, genial colporteur which his remarkable record proves him to be. Dr. Bruce seldom omits to express his profound obligation to the American missionaries for this noble Christian colleague. The annual reports of the British Bible Society contain large extracts from his most interesting journals. His travels take him long distances into the interior, away from all ordinary protection; now a month to the east, and now a month to the west; to Bagdad, to Bushire on the Persian Gulf, and even into the kingdom of Muscat, among wild and fanatical populations. But he knows no fear. He has suffered great indignities at the hands of

mullahs and fanatics; has been bastinadoed; his life has been in danger; but he finds his way back to these places of greatest peril another time. * * *

An old and experienced missionary of the English Church Missionary Society, passing through Persia on his way to India, met with this Benjamin, and thus writes of him: "I count it a matter for gratitude to God that the leading colporteur connected with the (English) mission at Julfa (Ispahan), supported by the Bible Society, is a man of no ordinary Christian spirit. He knows nothing of education as it is understood in the West; but he has a heart full of love, a faith that God can work as great wonders now as in the past, and a zeal which persecution and suffering have only served to increase. I met this man and his helper in Shiraz, and I will not presume to state that I tried to encourage him in his good work, for he is one of those bright spirits who seem to bring sunshine wherever they go; but I must say that I greatly enjoyed my intercourse with him, and our mutual commendation of each other to the safe keeping of our God, when we knelt before the throne of grace. Surely God has some blessing in store for this land, now so barren of everything except vanity and lies, when he has given to it such of his servants as Robert Bruce, Benjamin the colporteur, and others whom it has been my joy to meet in it."

EXILE OF A REMARKABLE LINGUIST.

The Rev. Abraham Amirkhanantz, a leader of the evangelical Armenians in the Caucasus, was recently sent into exile at Orenburg from Tiflis on a charge of proselytizing. Writing about him to *The Church at Home and Abroad*, the Rev. S. G. Wilson, of Tabriz, says:

This devoted evangelist was educated at Basle University, and ordained in the Lutheran Church. For a year he was a missionary of the Basle Society at Tabriz, and afterward became Bible agent and translator at Tiflis. He is a remarkable linguist, speaking Armenian (his mother tongue), Turkish, Persian, Russian, German, and English, and having a knowledge of a number of other languages, ancient and modern. He has translated the Bible into two dialects, the Ararat-Armenian and the Azerbijan-Turkish. The latter has an interesting incident connected with it. During his travels in the Caucasus, he accidentally came across a manuscript of a portion of the New Testament in Azerbijan-Turkish. He recognized it as the work of the German missionaries, assisted by his father, before the former were expelled by the Czar Nicolas in 1838. This discovery led to an inquiry as to whether the remaining books of the New Testament had been translated, and after thorough search, all except Romans were found in the archives of the British and Foreign Bible Society in London. Mr. Amirkhanantz translated Romans, and the version with so interesting a history has been used by us for about ten years, and is being distributed among the 3,000,000 Tartar-Turks of the Caucasus and Persia. Afterwards he translated the Old Testament, and it was submitted for revision to our Mission, and Mr. Wright brought it into more complete conformity to our North Persian

dialect. The manuscript had undergone final revision at the hands of the translator before the decree of banishment was issued.

The Russian and Gregorian-Armenian ecclesiastics have, like Herod and Pilate, joined together to compass the overthrow of this representative of evangelical truth. His influence in encouraging and upbuilding the evangelical communities of the Caucasus, and in undermining the Gregorian-Armenian church, was great. The Catholicos once tried to bribe him to silence by offering him a professorship in the college at Etchmiadzin, with a salary of \$2,500, but he would not hide his light under a bushel. His banishment has been a great cause of rejoicing to them, and in Tabriz the news was received with exultation. The bishop declared that so he would drive out the American missionaries. This is but an idle boast, but unquestionably the influence and example of Russia are constantly felt in opposition to religious liberty in Persia. We receive consolation from the knowledge that wherever this earnest witness may be, though in the wilds of Siberia, he will find opportunity to labor for his Master.

AMONG THE VEYS IN WESTERN AFRICA.

LETTER FROM REV. THOMAS H. ROBERTS.

GLIMAH, VEY COUNTRY, June 30, 1887.

I am happy to say that I have again acquired my native tongue. I can now converse in it. Just before I became hoarse I preached and prayed for the first time in Vey. I told them the story of Joseph. Afterwards I drew lessons from Joseph's life and applied them. They listened most attentively and enjoyed it. I surprised them agreeably, because they did not know that I was going to speak to them in Vey. As they went out after service some said, "He gave it to us in Vey to-day." There is a decided advantage in preaching to the people in their own language. The gospel sounds sweeter and is more effectual. Ten days afterwards I heard a boy telling another the story of Joseph, just like I had told them on Sunday. I shall now adopt this method, and strive to become more and more perfect. As the language is imperfect and barren, it is difficult to express abstract ideas. I have to stick mostly to concrete subjects, and that *very* concrete.

I am now mastering the Vey characters or mode of writing. I have read through a little pamphlet of forty pages of Vey characters, printed in London in 1851, and also three pages in Mr. S. W. Koelle's Vey grammar. These characters just referred to were the original characters. But they are now out of use. Only a few of the old men can read them. There have been, with few exceptions, new characters formed. They call them Vey *gbolo nama*, "the new Vey book." These new characters are about two hundred in number. I have one hundred and eighty-five of them. I hope to be able to read and write in both the old and new school characters in a few months. The letters are many but not difficult to one who knows the language. When you learn the alphabet, you can read and write. By the help of God, I hope to make some use of these characters for the spread of the Master's kingdom.—*The Church at Home and Abroad*.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.—Hot weather and hard work constitute the experience of the last month. I attended the anniversaries of Garland County Bible Society, as well as Beebe and Vicinity; reorganized each, and sent to the Bible House orders for books for both places; raised in Hot Springs collections from individuals, etc., to constitute one life member. Attended Ewing Presbytery of Cumberland Presbyterian Church, where much interest was manifested in the American Bible Society's work; attended district quarterly meeting of the Methodist Episcopal Church, South, at Jacksonport, and made addresses; a protracted meeting at Ward Station, and one at Lamar, where I organized an auxiliary Bible society, with hopeful prospects; attended a camp meeting in Mulberry Mountains; attended a preachers' and Sabbath school institute at Potts's Station. Number of sermons and addresses delivered, twenty-seven; travelled 850 miles; raised from churches, etc., \$68 98; collected from auxiliary Bible societies, \$45 50: total from all sources, \$133 83.

CALIFORNIA AND NEVADA.—During the month I visited Reno, Carson City, and Virginia City, Nevada, also the Nevada Methodist Episcopal Mission Annual Conference. I held Bible meetings in all of the above places, and did much personal solicitation, and raised \$204 85 on donations, one dollar of which was given by a Catholic priest whom I met on the street, and after telling him who I was and what I was doing he handed me the dollar. While in Nevada I visited the annual conference above named; was well received and invited by Bishop John M. Walden to address the conference. I think many of the members of this conference will act as distributing agents for the Scriptures in their charges, one of whom has already sent for a supply of books.

ILLINOIS.—Stephenson County Bible Society held its thirty-eighth anniversary Sabbath evening, September 4th, in the First Presbyterian Church of Freeport.

A large congregation assembled to participate in the services of this very efficient and popular society. The Stephenson County Bible Society is one of the well established institutions of this city and county, and nothing is allowed to take its place or crowd it out. For more than a *third of a century* it has held its place and reached the remotest township and school district of this county, and is exerting its beneficial influence from year to year. The visit of the Agent is hailed with pleasure, and the good people respond more or less liberally to his annual appeals, as a matter of course. The educating influence of such a cause and such a society is beyond estimate. The reports for the year were very cheering, and a donation of \$300 was voted to the Parent Society.

INDIANA.—Three auxiliaries reported the past month. Six auxiliaries were visited, and anniversaries held with the Randolph County, Case County,

Hamilton County, and a new auxiliary organized in Wells County, at Bluffton, the county seat.

All of these societies are in good condition, and are doing efficient work. The reports indicate an increasing interest in the objects and aims of the American Bible Society.

KENTUCKY AND TENNESSEE.—During the earlier part of the month I visited a district conference in the mountains in Eastern Kentucky. The conference had representatives from about fifteen counties. It was well attended by preachers and official members of the Methodist Episcopal Church, South. My particular objects in visiting the conference were, to try to awaken a deeper interest in the work in that important section, and to get information in regard to work and workers. I think my visit was beneficial to our cause.

The canvass has been completed in Breathitt County, Ky., and Hamblen County, Tenn., during the month.

MICHIGAN AND WISCONSIN.—A number of the auxiliaries have been unusually active. Dave County Bible Society has completed the canvass of its territory, at an expense of \$545 02, which has been provided by the contributions of the friends and collections of churches. Two hundred and six destitute families were supplied, besides 124 individuals not included in the destitute families.

Ripon Bible Society has vigorously taken in hand the canvass of its territory.

The Beloit Bible Society is pushing forward its benevolent efforts to supply territory outside of its own.

Last month I reported Bay County Bible Society as donating \$100 to the general work of the American Bible Society.

LOUISIANA AND MISSISSIPPI.—The greater portion of the past month was spent in South and Southwest Louisiana. Most of the people in this region of the country are Catholics, but there is reason for believing that the time spent in their midst was not thrown away. The Protestant element gave me a cordial welcome everywhere, and quite a number of Catholics came out to hear me. In taking collections for the American Bible Society, subscriptions were received not only from Protestants but from Jews and Catholics. In a word, I think that much good was accomplished by my Louisiana trip.

NEBRASKA, COLORADO, AND WYOMING.—During the last month I have visited officially the following auxiliary societies and Bible committees: Sutton and Vicinity, Geneva and Vicinity, Bloomington and Vicinity, Riverton and Vicinity, Boone County, Douglass County, Polk County, Butler County, Harlan County, Franklin County, and Red Willow County auxiliaries; Arapahoe, Republican City, Beaver City, and McCook Bible committees.

The annual meeting of Boone County Bible Society was held in the Methodist Church of Albion. The pastors of the Methodist and Congregational churches participated in the services.

The annual meeting of the Geneva Bible Society was held in the Methodist Church of Geneva, the Methodist, Baptist, and Congregational Churches uniting. The meeting was a good one.

A good portion of the month was spent in counties

in the Republican Valley. The people of this valley appreciate the work of the American Bible Society, and give liberally (considering their ability) to the work. One disaster after another has this year fallen upon this section. In the spring destructive hail storms destroyed the crops over many miles and damaged houses to a considerable extent, then drouth and scorching winds prevailed, and these were followed by tornados that levelled buildings, scattered crops, and destroyed the lives of a number of persons. Still, after all this, something was left for the Society that had so generously supplied the country with Bibles. These "widow mites" offerings will not be forgotten. This month I have been from home twenty days, travelled 2,241 miles, preached seventeen sermons, and have written 231 letters.

NORTH AND SOUTH CAROLINA.—The only anniversary attended was that of the old Waxhaw and Shiloh auxiliary, which has maintained its existence through more than a half century. And here I saw a picture which was to me striking and interesting: A society, living and operating under the impulse of a noble historic life, *simply for the glory of the cause*. It is located in the country and composed of two feeble country congregations who are hardly able to maintain the preaching of the gospel among themselves, the people being impoverished by repeated disasters to their crops. And they derive almost no direct benefit from the Society, the sales of books from the depository the last year amounting to only two dollars, and the whole stock on hand worth about five dollars. Yet these people gathered in large numbers at the appointed anniversary, conducted their meeting in a regular, business-like way, listened to a sermon set for the occasion, and also an address from the District Superintendent. And then they came forward promptly with their annual dues, raised an additional sum to make a young minister a life member of the auxiliary, and were ready to *donate* the larger portion of the funds on hand—if not *all*, as last year—to the Parent Society.

OHIO.—I attended the Cedarville and the Portage County Societies anniversaries. The Cedarville Society is one of extraordinary merit. It does its work regularly and efficiently. I think for the number and financial ability of the people under its influence, that it is one of the most efficient auxiliaries in this State.

The Portage County Society held a profitable meeting at Kent. It received the report of its agent, N. J. Jones of Oberlin, who during the past year had completed a successful canvass of the county. The meeting took action to secure meetings and collections from all the towns and villages of the county under the leadership of its new president.

Medina County Society completed during the month a very successful canvass.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—The labors of the month have been fruitful and encouraging. The first Sabbath was devoted to the work at McMinnville, in Yamhill County, Oregon. I addressed the Methodist congregation in the morning and received their offering for the Bible cause. The annual meeting of the County Bible Society was held at the Cumberland Presbyterian Church in the evening, the Baptist, Methodist, and Presbyterian Churches

joining in the service. Addresses were made on the occasion by Rev. H. B. Satchnell, Rev. W. P. Jordan, Rev. P. F. Jonson, and your District Superintendent. Both the attendance and interest were good.

The annual meeting of the Clatsop County Bible Society was held at the Methodist Episcopal Church in the evening, with the Presbyterian and Congregational Churches uniting with the Methodist in the services. Addresses were made by Rev. Mr. Starer of East Portland, and your District Superintendent. Mr. Starer, having labored as missionary for five years in Turkey, spoke very interestingly and encouragingly of the Bible work in the foreign field. A liberal collection was taken up for the work. Collections have also been taken in Portland and elsewhere by the pastors and your District Superintendent.

TEXAS.—I attended the annual meeting of San Angelo Bible Society. It was well attended and the collection liberal under the circumstances. The officers, pastors, and people gave me a hearty welcome.

I was invited by the San Marcos Summer Institute—the Texas Chautauqua—to occupy the 26th of the month as "Bible Day." In the morning I made an address: Subject—The Bible in many lands and in many languages. At night I conducted the reading of a portion of the Scriptures in ten different languages by persons of different nationalities. I accompanied the reading in each language with a brief history of the translation and circulation of the Bible into that particular tongue. The audience gave evidence of a warmer interest and a deeper reverence for the Book of books—the book for all ages and all nations.

SEVENTY-FIFTH ANNIVERSARY OF THE NEW HAMPSHIRE BIBLE SOCIETY.

The New Hampshire Bible Society has completed seventy-five years of service, and held its anniversary at Hollis, Sept. 20th.

It was organized at Concord, June 3d, 1812, and held its first meeting at Hollis, Sept. 16th of that year. Hon. John Langdon was its first president, Rev. Seth Payson, D.D., vice-president, and Rev. John H. Church, secretary. For many years the funds were raised by an annual tax of two dollars. In 1815, the first New Testaments were printed in the State for this society. Interest was general in its work, and all classes of the people aided it. At the annual meeting in 1813, Rev. Samuel Hielden reported that a children's cent society had been formed in Tamworth to aid in distributing the Bible. In 1814, the first money was sent by this society out of the State. It was sent to Philadelphia to be used in printing French Testaments. This society heartily favored the forming of the American Bible Society, and at the meeting in 1816 voted "That the sum of —— dollars [the blank to be filled by the directors] be remitted by the treasurer of the New Hampshire Bible Society to the Treasurer of the American Bible Society, one-half of which sum to be considered a donation to that institution, the other moiety to be repaid in Bibles. And that, as the state of our resources may from time to time permit, we will pour of our gold and of our silver into this treasury of our Lord; and that we shall rejoice to be enrolled among the number of those

societies who may annually contribute in aid of that noble institution.

The society has regularly and faithfully continued its work. It was the design to canvass the whole State once in every five years, and this was done till 1870. Since that time the work has been done every three years. In these years it finds annually about two hundred Protestant families destitute; that is, there are in the State all the time not far from six hundred families to be supplied. In the last years a large part of the unsupplied families purchase the Bible when it is brought to them. They will not go after it but they buy it at the home. The larger part of the funds is collected by the colporteurs.

The society is doing its quiet work with great economy, nearly all the money going directly to the work of distribution. It also does it efficiently, and tries to leave the word with the best possible advantage; with a word kindly spoken, a prayer offered, so that the work of good may begin at once.

There has been no agent in the field since 1874, when Rev. Isaac Willey, who had so faithfully worked under the commission of the American Society, resigned. He organized county Bible societies in different parts of the State. There are now sixteen of these, holding their meetings annually, and doing much to keep alive and available the interest in this work.

The superintendent, Deacon W. G. Brown, who has been in the work of the society for thirty-nine years, has the full charge of the State work. He has personally put in circulation more than one hundred thousand copies of the Scriptures.

The seventy-fifth anniversary was observed at Hollis, September 20th. The president, Edward Spalding, LL.D., gave an address outlining the progress made in the past, and especially the relation of the improvement in printing to the circulation of the Bible. Deacon W. G. Brown, the superintendent, read a review of the work of the society. In the seventy-five years it has put in circulation in this State about 500,000 copies; found 20,000 Protestant families destitute and supplied them; received for sales and by collection, \$310,667 13.

The past year it canvassed 151 towns, found 196 Protestant families destitute, in calling upon 23,121 families.

Rev. F. D. Ayer, D.D., the secretary, spoke of the lessons and encouragements to us from the past. He emphasized the thought that the founders were wise in organizing this society, and that the reasons then good and sustained by the history of the years, are as good to-day.

The American Bible Society uttered its greetings through Rev. A. S. Hunt, D.D., Secretary, and his address was full of facts of deep and abiding interest. The outlook was never better than now for this society, and its place in the hearts of the people is, a promise for the future.

F. D. AVER,
Secretary.

DR. ISAAC G. BLISS, of the Levant Agency, who came home for medical treatment in the early summer, sailed for Liverpool on the 8th inst., with improved health.

BIBLE SOCIETY RECORD.

NEW YORK, OCTOBER 20, 1887.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, October 6th, 1887, the Hon. E. L. Fancher, LL.D., President, in the chair.

Secretary McLean conducted the devotional services.

Grants and consignments of books were made for distribution in the home and foreign field amounting to \$11,090. This includes a grant of 5,000 Bibles in Estonian to the Russian Agency, and an appropriation of books to the value of \$3,000, for colportage in the States and Territories in our own land.

The Committee appointed at the last meeting of the Board to consider the official order prohibiting the use of the Dakota language in schools conducted by the missionaries in Montana and Dakota reported progress.

Three societies in Kansas were recognized as auxiliaries.

The receipts in September were \$23,197 81.

Issues from the Bible House in September, 66,555 copies; issues since April 1st, 503,987 copies.

THE REV. H. C. TUCKER, of Rio de Janeiro, formerly of Nashville, Tenn., has been appointed Agent of the American Bible Society for Brazil, in place of the Rev. William M. Brown, whose resignation took effect on the 1st of July. Mr. Tucker went to South America in 1886 as a missionary of the Methodist Episcopal Church, South, and resigns the pastorate of an English-speaking church in Rio de Janeiro, to take the important position now offered him.

Societies Recognized as Auxiliaries, September, 1887. With Names and Post Office Addresses of Corresponding Secretaries.

Chase Co. B. S., Kan., J. J. Masse, Cottonwood Falls.

Gray Co. B. S., Kan., A. J. Evans, Clmarron.

Kingman Co. B. S., Kan., A. Gridley, Jr., Kingman.

Deceased Members.

Robert Lenox Kennedy, New York.

Rev. Wm. Augustus Smith, D.D., Rockford, Ill.

Rev. William Roberts, D.D., Utica, N. Y.

Rev. Donald Fraser, D.D., Decatur, Ga.

Rev. Abram G. Lansing, Saugerties, N. Y.

Rev. Gustavus Abeel, D.D., Stamford, N. Y.

Mrs. Daniel Ayres, Brooklyn, N. Y.

Rev. John Alabaster, D.D., Chicago, Ill.

Rev. Wm. G. Wiggins, Paterson, N. J.

Rev. W. S. Lankford, Port Gibson, Miss.

Rev. Charles C. Darling, Utica, N. Y.

Rev. Albert S. Graves, Stratford, Conn.

Rev. Samuel J. Miller, Washington C. H., Ohio.

Walter B. Crane, Rondout, N. Y.

Hon. Mark Skinner, Chicago, Ill.

Mrs. Albert Brown, Schoharie, N. Y.

Mrs. Sarah A. Smith, Round Grove, Ill.

Mrs. Harriet V. Caldwell, Piqua, Ohio.

James W. Kortz, Catskill, N. Y.

Mrs. Ellen Booth, Fonda, N. Y.

Rev. Richard Davis, Mankato, Minn.

Charles Curtis, Palmyra, N. Y.

Ellen Curtis, Palmyra, N. Y.

Nathaniel D. Fisher, Warsaw, N. Y.
 Annie E. Grassie, Cambridgeboro, Penn.
 John N. Frierson, Statesburg, S. C.
 Mrs. Edward Hopper, New York.
 Jennette Miller, Lawrence, Mass.
 Rev. Samuel Jaquett, Ocean Grove, N. J.
 Dea. D. C. Kimball, Newbury, Vt.
 Dea. Phineas Walker, Strafford, Vt.
 Mrs. Rosamond C. Caldwell, Evanston, Ill.
 Mrs. Mary R. Spencer, Cleveland, Ohio.

Summary of District Superintendents' Reports for the month of August, 1887.

	Colporteurs.	Co. Ag'ts.
Number of District Superintendents reporting.....	20	
Auxiliaries, Branches, etc., visited.....	107	
Anniversaries attended.....	43	
New Societies and Committees formed.....	7	
Sermons and Addresses delivered for the Bible cause	190	
Letters sent.....	2,204	
Miles travelled on official duty.....	20,083	
Donations and subscriptions secured for Bible cause	\$2,770 67	

Summary of Bible Distribution in August, by 58 Colporteurs and 24 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,108	645
Miles travelled.....	14,357	6,244

RECEIPTS IN SEPTEMBER, 1887.

LEGACIES.

Henry Wheeler, late of Pleasant Township, Iowa.....	\$300 18
S. K. Hagerly, late of Iowa.....	200 00
Mrs. Philo Bishop, late of Guilford, Ct.....	25 00
Simeon Lester, late of New Rochelle, N. Y.....	500 00
	\$1,025 18

CHURCH COLLECTIONS.

ALABAMA.

Montgomery Dist. Conf., Meth. Ep. Ch. South.....	14 20
Mobile Dist. Conf., M. E. Ch. South.....	19 55

ARKANSAS.

Hot Springs, Meth. Ep. Ch. South ...	7 33
" Meth. Ep. Ch.	1 85
" African Meth. Church.....	4 50
Jacksonville Station, M. E. Ch. South	4 45
Sabbath School Meth. Ep. Ch. South	1 15
Morrilton, Pres. Ch.	3 60
Cumberland Pres. & M. E. Ch. South	2 20
Story Point, Cumberland Pres. Ch....	50

CONNECTICUT.

Gulfport, First Cong. Ch.....	41 20
Norwich, Park Cong. Ch.....	77 48

DAKOTA.

Carver, Meth. Ep. Ch.....	2 00
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GEORGIA.

Rome, Second Ch., M. E. Ch. South.....	7 80
Edgewood Circuit, M. E. Ch. South.....	5 00

Georgia Conference, M. E. Ch. South	2 40
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ILLINOIS.

St. Louis German Conf., Meth. Ep. Ch.	66 10
N. W. Illinois Conf., Meth. Ep. Ch.	34 30
Southern Illinois Conf., Meth. Ep. Ch.	7 00
Minonk, First Pres. Ch.....	4 36

INDIANA.

North Indiana Conf., Meth. Ep. Ch.	2 00
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KENTUCKY.

Lexington Conference, Meth. Ep. Ch.	13 65
Kentucky Conference, Meth. Ep. Ch.	5 90

MAINE.

East Maine Conference, M. E. Ch.	106 00
Maine Conference, Meth. Ep. Ch.	94 88

Dexter, Meth. Ep. Ch.	3 00
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MICHIGAN.

Trenton, First Cong. Ch.	5 00
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BIBLE SOCIETY RECORD.

	Colporteurs.	Co. Ag'ts.
Families visited by them.....	16,842	14,407
Families found without a copy of Scriptures	1,821	1,573
Families supplied by sale or gift.....	1,301	1,072
Destitute individuals supplied in addition.	743	924
Number of books sold.....	6,109	1,820
Value of books sold.....	\$2,662 31	\$758 43
Number of books distributed gratuitously.....	1,437	1,275
Value of books distributed gratuitously.....	\$374 73	\$283 77
Contributions received.....	\$299 25	\$1,059 16

Summary of 63 Annual Reports of Auxiliary Societies, received in September, 1887.

	Receipts from sales in twelve months.....	\$3,110 25
Receipts from collections and donations.....	2,618 75	
Paid American Bible Society on book account.....	3,105 04	
Paid American Bible Society on donation account..	500 96	
Expended on their own fields.....	1,085 97	
Value of books donated.....	350 78	
Value of stock on hand at date.....	5,169 98	
No. of these auxiliaries reporting general operations	11	
Collecting and distributing Agents employed.....	11	
Families visited by them.....	9,923	
Families found destitute.....	867	
Destitute families supplied.....	543	
Sabbath and other schools supplied.....	530	

MASSACHUSETTS.

New England Conf., Meth. Ep. Ch....	\$81 71	\$80 00
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MISSOURI.

Springfield, Churches of.....	16 98	
Kingston, Churches of.....	5 20	
Bolivar, Pres. Ch.....	1 86	
Westfield, Pres. Ch.....	4 00	
Deep Water, Pres. Ch.....	8 00	

MINNESOTA.

Duluth, First Meth. Ep. Ch.....	4 00	
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NEW JERSEY.

Bayonne, Reformed Ch.....	15 28	
Metuchen, Reformed Ch.....	6 05	
Patmyra, Meth. Ep. Ch.....	2 00	

NEW HAMPSHIRE.

New Hampshire Conf., Meth. Ep. Ch.	1 00	
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NEW YORK.

Penn Yan, First Pres. Ch.....	24 00	
Lima, Pres. Ch.....	11 34	
North Parma, Free Baptist Ch.....	8 40	
Clifton Springs, Meth. Ep. Ch.....	12 00	
Bay Shore, Meth. Ep. Ch.....	9 00	

NEBRASKA.

Syracuse, Meth. Ep. Ch.	1 95	
Franklin Co., Cong. S. S., No. 15.....	49	
" Cong. Sunday School.....	2 08	
Stella, Meth. Ep. Ch.	1 00	

NEVADA.

Nevada Meth. Ep. Mission Conf.	10 50	
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OHIO.

Dalton, Church Collection.....	5 35	
Fredericktown, Meth. Ep. Ch.	1 05	
Cincinnati Conf., Meth. Ep. Ch.	278 68	
Central Ohio Conf., Meth. Ep. Ch.	10 00	
Ohio Conference, Meth. Ep. Ch.	10 00	

TEXAS.

Temple, Pres. Ch.	8 95	
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TENNESSEE.

Hebron, Pres. Ch.	2 75	
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GIFTS FROM INDIVIDUALS.

A Friend.....	5 00	
A Methodist Lady, Trenton, Tenn.....	1 00	
Adams, T. L., Medina, Tenn.....	4 00	
Cash, Beebe, Ark.....	25	
Cox, Charles B., St. Louis, Mo.....	2 00	
Collection at Hazle Green, Ky.....	3 25	
" Campton, Ky.....	5 73	
" Petersburg, Ky.....	1 50	
" Allensville, Ky.....	65	
" Visalia, Ky.....	5 03	
" Whitesburg, Ky.....	5 00	

AUXILIARY SOCIETIES.

Credited
as
Donation
on
Account.

Ashland Co., Wis.....	\$18 00
Amherst, Mass.....	27 75
Aurora & Vicinity, Ind.....	10 00
Austin, Texas.....	67 45
Antwerp & Vicinity, Ohio.....	8 84
Abbeville Co., S. C.....	40 80
Ashland Co., Neb.....	24 60
Ackley & Vicinity, Iowa.....	25 00
Arapahoe Bible Com., Neb.....	28 35
Brecken Co., Ky.....	87 48
Bay Co., Mich.....	100 00
Berkeley Co., W. Va.....	82 25
Buncombe Co., N. C.....	57 08
Buchanan Co., Iowa.....	7 56
Beebe & Vicinity, Ark.....	10 00
Barnesville & Vicinity, Ohio.....	23 15
Bristol & Goodson, Tenn.....	25 00
Boone Co., Neb.....	41 86
Bergen Co., N. J.....	255 00
Butler Co., Neb.....	82 94
Bloomington, Neb.....	11 48
Chippewa Co., Wis.....	10 60
Cass Co., Dak.....	20 00

	Credited as Donation, on Account.		Credited as Donation, on Account.		Credited as Donation, on Account.		Credited as Donation, on Account.
Clay Co., Minn.....	\$10 57	Fayette Co., Washington, O.....	\$22 28	Lexington, Ill.....	\$22 30		
Calloway Co., Ky.....	80 00	Floyd Co., Iowa.....	10 71	La Crosse Co., Wis.....	124 87		
Charlestown & Vic., W. Va.....	80 00	Franklin Co., Neb.....	43 10	Laurens Co., S. C.....	33 51	15 73	
Cerro Gordo Co., Iowa.....	66 47	Fenton, Mich.....	24 41	Lancaster, S. C.....		11 30	
Crawford Co., Iowa.....	24 50	Ford Co., Ill.....	43 95	Larimer Co., Col.....		80 00	
Cedarville, Ohio.....	150 00	Grundy Co., Ill.....	73 78	Lee Co., Ill.....		50 00	
Coleman Co., Texas.....	40 24	Grant Co., Dak.....	23 73	Lauderdale Co., Ark.....		5 00	
Columbus & Franklin Co., O.....	19 89	Gallatin Co., Ill.....	12 97	Louisville & Vicinity, Ky.....		190 92	
Columbia Co., Wis.....	75 41	Garland Co., Ark.....	44 50	Muscogee Co., Ga.....		21 07	
Cooper Co., Mo.....	29 79	Geneva, Neb.....	55 71	Manistee Co., Mich.....		85 27	
Cardington & Vicinity, Ohio.....	11 00	Gasconade Co., Mo.....	90 00	Medina Co., Ohio.....		112 26	
Caldwell Co., Mo.....	19 21	Gilmer Co., Ga.....	32 00	Mullenburg Co., Ky.....		15 23	
Catoosa, Co., Ga.....	5 55	Hunterdon Co., N. J.....	30 00	Madison Co., Ky.....		8 75	
California.....	12 00	Hickman Co., Ky.....	64 15	McCracken Co., Ky.....		2 82	
Clinton Co., Ill.....	2,000 00	Harrison Co., Ky.....	41 17	Mineral Co., W. Va.....		24 79	16 46
Cincinnati Young Men's, O.....	16 00	Hamblin Co., Tenn.....	41 25	Morgan Co., W. Va.....		18 59	6 10
Colchester Female, Ct.....	76 68	Hampshire Co., W. Va.....	77 55	Millbank, Dak.....		55 40	
Chicago, Ill.....	19 88	Hamilton Co., Ind.....	18 90	Moody Co., Dak.....		13 60	
Cloud Co., Ks.....	704 86	Harlan Co., Neb.....	27 75	McPherson Co., Ks.....		20 05	
Douglas Co., Neb.....	84 65	Hamilton Co., Ill.....	37 44	Madison Co., Ohio.....		44 96	
Delta Co., Mich.....	52 50	Indiana Bible Association of Friends.....	15 50	Mobile, Ala.....		42 35	
Duck River, Tenn.....	2 00	Jefferson Co., Wis.....	22 05	Maine.....		500 00	
Dupage Co., Ill.....	7 85	Jasper Co., Iowa.....	22 34	Marietta, Ga.....		52 13	
Darlington Co., S. C.....	88 00	Jackson Co., Ill.....	89 44	McCook Bible Com., Neb.....		20 10	
Davidson Co., N. C.....	86 92	Kossuth Co., Iowa.....	75 00	Macon Co., Ill.....		60 00	
Delaware Co., Ohio.....	50 00	Knoxville, Tenn.....	22 63	Marion Co., S. C.....		80 00	
Dutchess Co., Female, N. Y.....	229 79	Leeclenaw Co., Mich.....	40 00	Mason Co., Mich.....		20 00	
Delaware Co., N. Y.....	81 00	Langlade Co., Wis.....	14 74	Marshall Co., Iowa.....		11 18	
Dallas Co., Texas.....	23 00	Loveland & Vicinity, Ohio.....	30 00	Montgomery Co., Ind.....		25 00	
Elkhart & Vicinity, Ind.....	94 18	Logan Co., Ky.....	29 13	Newburgh, N. Y.....		50 00	
Enfield Township, Ill.....	75 00	Lincoln Co., Wis.....	11 80	Nobles Co., Minn.....		20 38	18 90
Eufaula, Ala.....	56 85		88	New Hampton, Iowa.....		25 17	

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	1,025 18	1,132 97	1,230 81	472 01	26 80	1 15	1,826 61	.....	.....	3 10	\$	5,718 63
Transfers.....	.....	.....	.....	.....	95	14 50	.....	.....	.....	64 50	79 95	

From Auxiliaries.....	105 10	12,444 14
" The Trade.....	8 00	1,605 84
" Rents.....		1,078 57
" Investments subject to Life Interest.....		486 75
" British and Foreign Bible Society—Value of Books Received.....	303 79	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....	.....	1,619 81	244 07	.....	.....
Transfers.....	20,287 50	270 28	.....	776 27	1 79
Total Transfers.....					21,487 74
" Cash Receipts.....					23,197 81
Cash Balance from August.....					18,590 27

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$41,788 08

	Credited as Donation on Account.	Credited as Donation on Account.		Credited as Donation on Account.	Credited as Donation on Account.		Credited as Donation on Account.	Credited as Donation on Account.
Nevada.....	249 80		St. Louis Co., Minn.....		\$67 68		Washington Co., Maine.....	\$121 13
New York, N. Y.....		\$145 23	San Angelo, Texas.....		26 40		White Co., Ill.....	76 21
Niagara Co., N. Y.....		95 24	Stark Co. East, Ohio.....		46 83		Whitesides Co., Ill.....	91 00
Newcastle & Vicinity, Ky.....		8 32	Shelby Co., Ala.....		42 00		Yutan, Neb.....	4 50
Newberry Co., S. C.....		10 00	Sutton, Neb.....		5 00			
Ontario Co., N. Y.....		68 32	Scribner, Neb.....		6 10			
Oregon.....		121 60	Staunton Co., Neb.....		7 00			
Osage City, Ks.....		24 22	St. Louis, Mo.....		50 00			
Pope Co., Minn.....	6 50	7 75	Salem Bible Asso'n. N. C....		81 25		Cong. S. S. and Publishing Society, Boston, Mass.....	8 55
Polk Co., Minn.....		18 82	Seneca Co., Ohio.....		20 00		Niles, Rev. W. H., Jacksboro, Texas.....	5 00
Pennsylvania.....		718 39	Stark Co., Ill.....		42 85		Albion Cong. Sunday School, Neb....	3 25
Pike Co., Ala.....		3 55	Scott Co., Ky.....		81 75		Johnson, Rev. J. C., Fort Lisseton, Dak.....	4 00
Polk Co., Neb.....		57 79	Sangamon Co., Ill.....		26 78		Myers, Rev. H. P., Dist. Supt., Ga....	4 00
Pulaski Co., Ky.....		48 17	Tompkins Co., N. Y.....		33		Sparhawk, Mrs. Alice E., North Loup, Neb.....	2 00
Pettis Co., Mo.....		5 00	Union Co., Dak.....		11 80			
Perry Co., Ill.....		10 00	Union Co., S. C.....		31 58			
Polk Co., Fla.....		3 38	Virginia.....		525 00			
Peoria Co., Ill.....		30 88	Vermont.....	80 00	650 00			
Randleman Bible Com., N.C.....		21 00	Winnebago Co., Wis.....		14 09			
Randolph Co., Ind.....		52 48	Waxhaw & Shiloh, N. C.....	10 00	15 00			
Rock Co., Minn.....		13 26	Wells Co., Ind.....		17 75			
Rhea Co., Tenn.....		40 00	Watonwan Co., Minn.....		35 98			
Rome, Ga.....		31 27	Wyoming Co., N. Y.....		119 29			
Roanoke Co., Va.....		91 55	Washington Co., Tenn.....	21 65	28 85			
Republican City Bible Com., Neb.....		15 30	Williamson Co., Tenn.....		100 00			
Red Willow Co., Neb.....		24 25	Western Washington, W. T.....		3 50			
Riverton & Vicinity, Neb.....		13 75	Worth Co., Iowa.....		12 00			
Rock Island Co., Ill.....		250 00	Washington Co., Ark.....		17 00			
Salem, Ohio.....		28 00	Warren Co., N. J.....	80 00	26 48			
San Antonio, Texas.....		20 75	Ware Co., Ga.....		23 95			
Sedgwick Co., Ks.....		65 00	Winnebago Co., Ill.....		108 76			
			Westchester Co., N. Y.....		284 80			
							Total Receipts.....	\$23,197 81

FOR SEPTEMBER, 1887.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Mis- cel- laneous.	BIBLES.					Total Transfers.	Total Cash.
							To Col- portage.	To Foreign Agen- cies.	To Life Members.	Don- ated.	For the Blind.		
Cash.....	3,463 10	....	10,040 75	....	137 40	196 80	....	....	....	5 59	....	\$	13,843 64
Transfers...	....		152 03	....	352 06	7 00	2,960 86	410 00	354 78	1,279 24	5 00	5,520 97	

Auxiliaries—Value of Books Supplied, &c.....												11,423 83	1 45
The Trade— “ “ “ “												2,757 22	
Bible House Expenses.....												406 23	
General Salaries and Expenses.....												242 39	2,428 40
Income Payable Beneficiaries.....												86 68	

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Repairs and Expenses.	Salaries and Expenses in Depository.	DEPOSITORY.			Discount on Sales.	Machinery and Tools.		
					Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.				
Cash.....	8,582 98	5,770 79	736 24	873 69	245 44	.....	.....	.....	83 75		16,242 89
Transfers..	....	....	....	....	....	17 95	156 76	1,668 62	....	1,843 33	

Total Transfers.....

\$33,009 28

“ Cash Disbursements.....

8,778 80

Cash Balance forward to October.....

\$41,788 08

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	<i>President.</i>
REV. EDWARD W. GILMAN, D.D.....	<i>Corresponding</i>
REV. ALEXANDER MCLEAN, D.D.....	<i>Secretaries.</i>
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE, JR.....	<i>Treasurer.</i>
CALEB T. ROWE.....	<i>General Agent.</i>

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, <i>Birmingham, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, D. D., <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, <i>Oakland, Cal.</i>
Georgia.....	Rev. HERBERT P. MYERS, <i>Fort Valley, Geo.</i>
Illinois.....	Rev. E. G. SMITH, <i>Princeton, Ill.</i>
Indiana.....	Rev. W. J. VIGUS, <i>Wabash, Ind.</i>
Iowa.....	Rev. JOHN HOOD, <i>Cedar Rapids, Iowa.</i>
Kansas.....	Rev. S. D. STORRS, <i>Topeka, Kansas.</i>
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., <i>Covington, Ky.</i>
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, <i>New Orleans, La.</i>
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, <i>Appleton, Wis.</i>
Minnesota & Dakota.....	Rev. JOHN HINTON, <i>Faribault, Minn.</i>
Missouri.....	Rev. EDMUND WRIGHT, <i>St. Louis, Mo.</i>
Nebraska, Colorado, & Wyoming.....	Rev. GEO. W. WAINWRIGHT, <i>Blair, Neb.</i>
New York.....	Rev. DAVID BOYD, <i>Oneonta, N. Y.</i>
North & South Carolina.....	Rev. THOMAS H. LAW, <i>Spartanburg, S. C.</i>
Ohio.....	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
West Virginia.....	Rev. THOMAS COTTON, <i>Parkersburg, W. Va.</i>

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the *Holy Scriptures without note or comment*; and that it will place its surplus revenue, after supplying its own district with the *Scriptures*, at the disposal of the *American Bible Society*, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, *for sale and gratuitous distribution.*

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1887, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually*. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.